THE

# Relief Society Magazine

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## Relief Society Work in the Missions

*Susa Young Gates.*

It has proven an impossible task to secure definite historical data concerning the organization of Relief Society work in the various missions of this Church. Such records as may have been kept of work done have been lost both to the various mission headquarters, and certainly nothing exists in the General Secretary's office of this Society prior to 1913. There may be such reports hidden away in the inaccessible columns of the old *Woman's Exponent,* but this office is without even this source of prolific information. As a matter of fact, during the early years of the last century and the first decade of this century, mission presidents themselves were transitory and were changed more or less frequently. Wives or other women relatives sometimes accompanied their husbands or brothers.

It is undoubtedly true that branch Relief Societies existed in many missions. Years ago they sometimes took up the study of the Y. L. M. I. A. guide lessons, or the meetings were conducted partly as a social organization with a view to making friends and proselyting in whatever mission they might be organized. The Utah elders usually had charge of these branch organizations, although at times there were also local presidents of the Relief Societies appointed by the elders. Since the advent of Mrs. Amy Brown Lyman into the Secretaryship we have very clear and definite reports from these and all other missions; and since that time it may also be stated that the mission presidents everywhere in the United States have had permanent settlement; their wives, as a rule, have been appointed by the General Board as presidents of the mission Relief Societies in each diocese, and the splendid results which have followed this organized effort proves the need therefor in the years that have passed when such unified effort was not forthcoming.

*European Relief Society Work.*

The first Relief Society work done away from the body of the Church probably was done in Great Britain, but we have no record concerning it. A Relief Society branch at White Chapel in the London conference was organized March 4, 1874. Meetings were held in London, Liverpool and other large English centers. When Dr. Roomania B. Penrose accompanied her husband, President Charles W. Penrose, to Great Britain, in 1907-1911, she undertook a very extensive movement in the British Isles in Relief Society work. She traveled a great deal, organized branches, visited them frequently to cheer and encourage the workers, and accomplished a very remarkable work which has been of lasting benefit for the women of the old country. There were only three branches—Leicester, Norwich and Liverpool—when she went there, but she organized 35 or 36 branches the first year in England and Ireland, and before she left had organized 49 or 50. Her talks were mainly to mothers about how to train girls and teach them hygienic principles and truths.

Mrs. Ida B. Smith, who accompanied her husband, President Hyrum M. Smith, when he was sent to preside over the European mission, was made mission president of the Relief Society in 1914, and she found the splendid work done by Dr. Penrose had fallen off materially for lack of a directing head; but with her customary diligence and zeal she at once set about rejuvenating the old branches and organized a good many more. Under her the first year there were reported 42 organizations in Great Britain, with 507 members and an average attendance of 82 per cent; over 1,000 visits were made to the sick, and $450 was donated to the poor in that year. In 1915 all of the various European Relief Society branches in the different countries were grouped under her charge. There were reported that year in the European Mission, 99 branches of the Relief Society, with 21,046 officers and members. The Netherlands Mission had nine branches, the Scandinavian 18, the Swedish 12, and the Swiss and German 12. The Netherlands Mission held meeting with a membership of 172; the Scandinavian membership was 460, the Swedish 256, and the Swiss and German 527. When the war broke out Mrs. Smith rose nobly to the occasion and the record of her work, especially in England, was given in these pages on her return from that country. There was distributed under her charge, several thousand dollars contributed by the Salt Lake Temple sisters for the relief of the war sufferers; while the list of war activities carried on under her direction was enormous. The Relief Society of Great Britain still carries forward its charitable work, although no one as yet has been appointed to take immediate charge of the European Relief Society work under President George F. Richards who succeeded President Hyrum M. Smith.

The reports of the work, however, are most encouraging, considering the circumstances. Of course, nothing can be heard of the work in the German Relief Societies, although we may well believe they are not idle nor disbanded.

BROOKLYN CONFERENCE RELIEF SOCIETY
Eastern States Mission.

*Eastern States Mission.*

For many years Relief Society work has been carried on in New York City, but we have no record of the same. In 1915 Miss Margaret Edward, one of our missionary girls, was appointed to take charge of the Relief Society work there. Under the direction of President Monson five branches of the Society were organized with 75 officers and members, with that faithful local Relief Society president, Mrs. Bertha Eccles Wright, setting the pace in New York City. In 1917 ten branches had been organized and they disbursed $1,147. Red Cross activities and conservation were the occupation of the hour the past year. Various branches put up 2,100 quarts of fruit; made 27 quilts, 87 pillows; and 15 members of the Society are Red Cross members. During the last year Miss Elizabeth Thomas was appointed to take charge of the work. Her recent report follows:

"The Relief Society of Brooklyn Conference meets every

Thursday afternoon at the Mission Home, 165 Gates avenue. All are grateful that such a beautiful, comfortable home is at the disposal of the sisters. The meetings are fairly well attended and the lessons are being conducted in a most profitable manner. Just before the Christmas holidays a very successful bazaar was held by the Relief Society of this conference, which was a success both financially and socially. The sisters are to be commended for the splendid way in which they supported this undertaking,

RELIEF SOCIETY AT LYNN, MASS., EASTERN STATES MISSION.

also the loyalty shown by the Saints and friends deserves approval of all who are interested in the growth of this great work. The net receipts from the bazaar amounted to $127.51, which we consider most remarkable for the first attempt. Reports from the ten organizations of the mission show that the sisters are very much interested in the work and that the Relief Society is fast becoming a factor for good in the homes as well as in the communities. In many cases the sisters from the West who are in these Eastern cities, serve as a means of support to the organizations. We are also pleased to note that our sisters are interesting neighbors and friends who are becoming ardent investigators. Our members in the missions are ever anxious to give unto others the precious truths which they have received.

"The seventy-sixth anniversary of the organization of the Relief Society was very fittingly observed by the societies of the Eastern States Mission. The reports which have come in show a very marked improvement among the members in enthusiasm

RELIEF SOCIETY, PHILADELPHIA, EASTERN STATES MISSION.

toward the work and a knowledge of the workings and purpose of this great woman's organization. The conference and branch presidents very willingly turned over the regular sacrament meeting time to the sisters and very interesting and instructive programs were rendered. In the Brooklyn conference two meetings were held, one at Brooklyn and the other at New York. At Brooklyn the services were presided over by Second Counselor

PITTSBURG RELIEF SOCIETY, WITH ELDER THOMAS LOW
Eastern States Mission

Mary G. Byard with Sister Elva Chipman conducting the exercises. 'The Organization and History of the Relief Society,' was given by President G. D. Macdonald; 'Purpose and Growth,' by President Ezra C. Knowlton; 'A Report of the Relief Societies of the Eastern States Mission,' by Sister Elizabeth Thomas. Musical numbers were given by Sisters Elva Chipman and Venna Monson, Elders Ray Lyman and Del Mar Egbert. A very appropriate reading was given by Sister Grace Johnson. President Bertha Eccles Wright presided over the meeting at New York, giving 'The Organization and History of the Relief Society;' Sister Marie Sheranian, 'The Activities and Growth.' President Walter P. Monson, in a few remarks, paid high tribute to the noble women who have worked so untiringly for the development of the women of the Church of Jesus Christ of Latter-day Saints. Sisters Emma Lucy Gates, Ellen Thomas, Lilly Shipp, Mae Anderson and Mabel Borg Jenkins delighted the audience with vocal, violin and piano solos."

*Northern States Mission.*

The Northern States has a peerless organization, complete to the last detail. Its unsurpassed activities are equaled only by the perfect record kept of them. This mission had no regular Relief Society organization, so far as is known, until the Presidency of Asael H. Woodruff in 1902-04. President Woodruff organized a local branch in Chicago with Sister Dennison as President and Sisters Hacks and Warder as Counselors. The work, however,

EVANSVILLE, IND., RELIEF SOCIETY RED CROSS AUXILIARY.
Northen States Mission

was not taken up to any extent until the Presidency of German E. Ellsworth, whose wife, Mary Smith Ellsworth, a natural leader and organizer, set in operation a series of remarkable activities and Relief Society developments. The report follows:

"In August, 1904, when President Ellsworth took charge of the Northern States Mission, there were three Relief Societies, located at Chicago, Milwaukee and Rock Island, and two lady missionaries—Sisters Hedwig Stauffer and Lydia Sieffner. During the following ten years, sixty-eight lady missionaries labored in the Northern States Mission, and Societies were organized at Flint, Michigan; Winnipeg, Canada, and Decatur, Illinois, with Mothers' classes in thirteen other places where there were a sufficient number of members or investigators to justify the organization. Outlines of various stakes in Zion were subsequently adapted by Sister Mary Smith Ellsworth to the mission needs.

COUNCIL BLUFFS, IOWA, RELIEF SOCIETY.
Northern States Mission.

In 1914, when *The Relief Society Bulletin* was published, this mission at once took up the lessons as therein outlined, modifying them to suit the needs of converts and investigators. The mission outlines were also continued as these dealt more especially with the restoration of the gospel.

In 1915 the following Mothers' classes were organized into Relief Societies: Roseland, and University, Chicago; Bloomington, Peoria, and Springfield, Illinois; Minneapolis, and St. Paul, Minnesota; Grand Rapids, Flint, and Detroit, Michigan; Council Bluffs, Iowa; Evansville, Indianapolis, Muncie, and Bicknell, In-

diana; and Winnipeg, Canada, with a total enrollment of 276 and an average attendance of 175. Several of the Societies held work meetings in the afternoon at the home of the President, and class meetings in the evening at the home of a friend or investigator. In Winnipeg, Canada, the sisters met twice a week, where they did Red Cross work, the material being supplied by the Government; they also met once a week where they followed the class outline. One hundred and six genealogical and one hundred and four family records were prepared, and one hundred sixty-one subscriptions to the *Magazine* were secured. In visiting the homes of Relief Society sisters we found many magazines and tracts which had been given by the missionaries; 2,706 tracts were thus distributed; 4,188 gospel conversations were held; 511 names for baptism and 36 for endowments were sent to the St. George Temple, with a donation of $53; also $168 was collected for the Wheat Fund; $713.68 was distributed for charity, $318.36 for general purposes and $32.36 for other purposes; on hand in all funds at the close of the year, $266.61.

1916. "Feeling that there were many things the sisters at home could do that were not practicable for the mission, a list of activities was furnished each organization that would be beneficial for education and development of new converts. A Library

UNIVERSITY BRANCH, CHICAGO, ILL.
Northern States Mission.

Fund was inaugurated and each Society purchased 1,200 of President Penrose's tracts, "Rays of Living Light," at a cost of $1.20. At the work meetings a few tracts and magazines were given to each sister for her distribution during the coming month. The President was furnished with a small book with all the activities outlined, and the Treasurer received a book outlining "Charity," "Wheat," "Temple," and "Library" funds; each Secretary with a book outlining "Number of Names to the Temple," "Genealogical Records Established," "Family Records Established," "Magazines Distributed," "Gospel Conversations," "Visits to the Sick," and "Hours Spent in Charity." In addition each sister provided herself with a book in which she kept accurate account of the work she did, and at the work meeting, as the roll was called, these activities were reported and the splendid results that followed were gratifying indeed. At the close of the year we had sent in to the Temple, 2,569 names for baptism, with 200 for endowments and sealings, and had almost as many subscriptions to the Magazine and the other activities as in the previous year. We did not add to our Wheat Fund, feeling that we desired to emphasize our temple work.

1917. "During this year, with our enrollment of 405, we sent 3,312 names to the Temple for baptism, 363 for endowment and 400 for sealings. Many of these names were sent in by sisters not enrolled in the Societies, which necessitated a great deal of personal correspondence. The Wheat Fund was increased to $598.44; $68 was received for Temple donations and expense of mailing sheets to and from the Temple; 67,120 tracts were distributed, most of these being the new "Truth" tract, edited by the Northern States Mission and published at Independence, Mo. The money to carry on Relief Society work has been obtained through socials, bazaars and voluntary contributions. Genealogical classes have been conducted outside of our Relief Societies, by the missionaries and the brethren in most of the branches of the mission. Twenty-five groups of women were organized and are actively working, either in their own auxiliaries, or through their local Red Cross units. During the past three years we have followed the mission outline called "Memory Lessons" for the last meeting in the month. These lessons were established with a view of cultivating in the sisters a better method of explaining gospel principles. With the present force, we have had about 175 lady missionaries, and much credit is due them for their untiring efforts and loyal support of the cause."

*Southern States Mission.*

This mission, like the others, may have done much early work under the usual conditions, but we have very little record

of the same. In 1915, Sister Grace Callis was made President of the work in that diocese, and by the end of the year of 1916, 14 organizations with a membership of 202 were reported; 115 days were reported spent with the sick, with 490 special visits to the sick; $335 was expended by the Societies.

MISSION HOME, CHATTANOOGA, TENN.
President Joseph F. Smith and Party—Nov. 24, 1914

1917. "Twenty-seven branches of the Relief Society are now in active operation. A number of them are situated in the country districts and as the farm homes are separated by quite long distances the sisters have to travel a long way to the meetings and therefore they cannot hold them as often as they desire; for this reason some of the Societies hold their meetings Sunday afternoon. Some of the Societies have been organized only a few months. The sisters are enthusiastic in their work and through their faithful labors many of the meeting houses have been supplied with individual sacrament sets and carpets. The sisters have rendered financial assistance to the missionaries in addition to caring for them in their homes and doing their laundry work. They are being counseled to assist in the Red Cross work."

This mission has a fine Indian Relief Society organized, and these good souls are very faithful in visiting the sick and caring for the poor of their branch.

"In a goodly number of the cities and villages, in this the oldest mission of the United States, Relief Societies are organized. The commencement in this mission was marked by the organization of a society in Jacksonville, Florida, when President Ben. E. Rich presided over the mission, and the work has been carried forward into numerous branches. In an increasing variety of ways the activities of the members of the Relief Societies are given expression. Following are some of the results of the labors of our zealous and enthusiastic sisters:

GAFFNEY, SOUTH CAROLINA, MEETINGHOUSE
Southern States Mission

"Many of the branches have been provided with individual sacrament sets, and this good work is being continued. As meetinghouses are completed the Relief Societies assist in furnishing them with seats, carpets, lamps, etc. The sisters are nursing the sick, and aiding to supply the needy poor with food and clothing. They are rendering financial assistance to missionaries in cases of serious illness; and are furnishing lunches free of charge to the visiting brethren and sisters and the traveling elders at the conferences. Public and home Red Cross service is ardently done by the members of the Relief Society. Generous donations of money have recently been made to the Red Cross. In a village branch where there is no church the Relief Society meetings are held in private homes; sometimes in the homes of non-members.

This is one of the ways opened up to our sisters to preach the gospel. The missionary sisters are efficient aids in directing the work of the local sisters and they are worthy of and receive much praise for their devotion to this branch of their missionary service. The seventy-sixth anniversary was enthusiastically celebrated."

*Central States Mission.*

The Central States Mission, under the able leadership of Mrs. Lottie T. Bennion, has made wonderful progress in the last two years. While there were only seven branches and 246 officers and members, there were 231 meetings held during 1915, which shows the interest taken by the good sisters of this mission in Relief Society work; 1,500 visits were paid to the sick, and 16 bodies were perpared for burial. In 1916 there were 11 branches and very vigorous labor for the dead was undertaken during this year. Lists for baptism for their friends were sent in by 17 people and a liberal donation for the temples was contributed. In 1917 a most active work has been carried forward in Red Cross activities; hundreds of articles have been prepared, and 132 members have joined the Red Cross. The *Magazine* has been very liberally supported in this mission; and although the sisters are poor and their homes very modest, they still love to labor and do a great deal of Relief Society work.

*Northwestern States Mission.*

The work in this mission, under Mrs. Mattie J. Ballard, has only recently been organized in a general mission capacity. In

PORTLAND MISSION.
President E. B. Wells in center of Group

1914 there were seven branches with 172 officers and members; a liberal donation of $610 was paid out during that year in various charitable lines. In 1915 there were ten branches with 205 members; and in 1917 the number of branches sprang suddenly forward to 28, which is the best growth reported in any of the missions. The report says:

1916. "We wish to call attention to our increased membership—182 to 502—also there is an increase in all activities. There has been $12 worth of small books given away to investigators, also a large amount of tracts which we did not keep account of. We are still low in subscriptions to the *Magazine*. Will improve in 1917. Hope to visit all Societies twice this year. Wolf Poiont is our Indian Relief Society."

HAMILTON, MONTANA, RELIEF SOCIETY
Northwestern States Mission

The rapid advancement of this Mission Relief Society work bears its own testimony to the executive qualities of its able and active President, Mrs. Ballard.

*California Mission.*

The California Mission, under Mrs. Minnie K. Robinson, had already ten branches in 1914; they owned a Relief Society hall at a cost of $381, and their membership was 209; they paid out that year $229, and were generally active in all avenues. The next year five more branches were organized, making fifteen in

all. They report 6,162 pounds of wheat, with a membership of 431. In 1916 a special effort was put forth to increase subscriptions to the *Magazine*, and like all the other missions, they report a rousing total of subscriptions.

SAN BERNARDINO RELIEF SOCIETY, CALIFORNIA MISSION.

1916. "The sisters are active and interested in their work, especially the teachers. We have a great deal of work to do looking after the needy and attending the sick. Many come here from the stakes of Zion for their health, and the result is we have more sick than we otherwise would. Most of our meetings are held in private residences as the branches have no meeting houses. The attendance is good, but would be better if the Saints were not so badly scattered."

The year 1917 found this mission also actively engaged in Red Cross work. They report $370 given for charity, and a membership of 571; 546 meetings were held; there were 121 Red Cross members, and over 481 articles contributed to the Red Cross during the year.

*Western States Mission.*

This mission has five organizations under the Persidency of Mrs. Jane W. Herrick, and although this mission has had Relief Society branches in Denver, Grand Junction and Pueblo for over twenty years, the work had not been centralized until Mrs. Herrick

was made President. Five organizations were reported last year and we copy from Mrs. Herrick's report:

1916. "With the exception of the Alamosa and Pueblo organizations all others have been organized within the last six months. All of the Societies are now following the outlines given in the *Magazine* very closely and are complying as closly as possible with the instructions received from headquarters."

1917. "The Fruita Relief Society has only been organized within the last few months. All of the organizations are in a good condition and are hoping to do splendid work this coming year."

April 1, 1918, Sister Herrick reported the organization of a branch of the Relief Society at Rawlins, Wyoming.

*Hawaiian Mission.*

The Hawaiian Mission, like all of the long established missions, has done branch work in the Relief Society for many, many years—for at least fifty years these Hui Manawaleas have been in faithful operation.

In the Laie conference a branch of the Relief Society was organized July 6, 1875. Much Relief Society work was done in Laie from that time on, but no records are available.

When Sister Ellen Cole was appointed President of all the mission by President Samuel E. Woolley, she at once took up the active superintendency of the work. In 1914 she reported 29 branches, 945 officers and members, and 1,252 meetings held during that year; they had collected and had on hand $3,528, over $1,000 of which was spent largely for the projected temple. In 1915, over $4,000 was collected by these devoted Hawaiian sisters, and in 1916, $2,675 was donated to the temple. Words fail to express the simple faith and ardent labors of this child-like people. They are a recognized power, not only in the mission itself, but all over the Islands. It is a fact that the great majority of the native population belong to our Church. Sister Cole is a modest, energetic and capable woman whose labors bear constant fruit in that far-away mission.

*The Swiss and German Mission.*

During the presidency of Sister Ella Valentine, excellent reports were sent in of the work there. There were 436 members at that time, with nine branches; they had collected 633 pounds of what, and spent $389 in charitable work. During the past year we have heard little from this war-stricken section of Europe.

A branch of the Relief Society was organized in Berlin, Germany, August 23, 1881; the one in Berne, Switzerland, about the year 1886; and the one in Amsterdam, Holland, about 1888 or 1889.

*Mexican Mission.*

The Mexican Mission has been greatly disorganized through war conditions. They have done much constructive and valuable work in this mission for the last thirty years, but since our people were driven out of there, little has been done. President Rey L. Pratt reported the following to this office:

"Relief Society work in the Mexican Mission, due to revolutionary conditions that have prevailed there, has for some time been greatly interfered with, and meetings have not been regularly held. However, in a recent visit that I have made to the mission I find that two of the three organizations that we left there when the elders were all brought out of the mission, continue to do relief work. All during the trying times of revolution, famine, and epidemics of disease that have devasted that country, our sisters of the Relief Societies have been as ministering angels to those in want and in distress, both among those who are members of the Church, and those who are not. Sister Petra Lopez, President of the Society that is now disorganized, untiringly ministered to the sick in her town when a terrible epidemic of typhus fever took off about half of its people, till she also took the disease from which she died, a martyr to her devotion to duty. Many others of the sisters were just as valiant, and continue so today. With improved conditions in the country we hope to revive the work, and to be able to report what is done, according to the report blank you have sent."

*Australian Mission.*

We have received the following account in regard to Relief Society work in the Australian Mission from President Arnold D. Miller's wife, Sister Mary J. Miller, who is a former stake president from Idaho:

"In regard to Relief Society work in this mission, I have refrained from writing until I had visited and made a study of the various conferences and conditions here, which I have done, traveling by boat and train some ten thousand miles since my arrival in Australia. When I arrived here I found that there were no Relief Society organizations existing in the mission, with the exception of one in a remote part which I have since visited and found was not a Relief Society organization, but rather a small group, with seven lady Saints and one or two brethren. Consequently they had no branch organization; however, they met weekly in a Bible class, and also discussed the Articles of Faith.

"Several years ago there were a few Relief Society organizations started with the aid and assistance of some of our missionary sisters, but as the president and elders did not have much understanding of the work and the mode of conducting the same,

the societies did not grow and prosper as they should have done. On the contrary, envy and contention arose among the officers and members, generally in regard to the using of the funds, which caused such ill-feeling among the members that the officers either resigned or the meetings became extinct, which, under the conditions, was for the best. Some of the former presidents' wives did not visit among the conferences often where the Relief Societies existed, so the members did not get the instructions and encouragement they should have received to make a success.

"The former Mission President, who came here about the beginning of the war trouble, felt that the Saints had all they could well carry, and were doing all the charity work they were able to do. He felt that to organize them, would work a double hardship and expense on them, as most of them have car fare to pay in coming to the meetings. And so many of the sisters are now working individually at home during these troublesome times, and it would be very hard for them to attend Relief Society meetings. Train and car fares for Sunday services amounts to quite a sum when the purse is light. We hold M. I. A. conjoint meetings weekly, where Church doctrines are taught and discussed; also Priesthood weekly meetings; and these with other calls make an inroad on the allowances of the Saints. During the war times, which have now been over three years, there is scarcely a home but has given up either a son, brother, or father, and the necessity of economy is felt along all lines. Some of the Saints live out in the suburbs so far that they can only attend sacrament meetings once in a fortnight; and a great many of them, too, are transients, and do not remain long in one location. Oh, this cruel war has made such inroads on the homes of the majority of the people! I believe that the Saints are kind to assist each other where possible to do so, but with the drain of war, and labor strikes, etc., which are very prevalent here, and other conditions, the people are certainly kept down financially.

"I have visited all the conferences in the mission but one, which was so far away (some 2,700 miles, and through an extremely dry, hot country, with several hundred miles of desert), that my health would not permit me to make the trip. There are not enough interested sisters there to create an organization, although they exert themselves to attend Sunday service. I find there is a great difference between the aborigines of the islands and the cosmopolitan people of Australia; so many came here for financial gain.

"I have greatly enjoyed my missionary experiences, and they have been a great educator to me. I trust I have been the humble instrument in the hands of the Lord in doing some good at least to those I have been privileged to meet with. Although I have

not been able to do Relief Society work, I have talked and explained it, and its beauties and benefits, wherever I have visited, and the great good that is being accomplished by it. Also read and circulate the *Relief Society Magazine* among the sisters, and they seem greatly interested in it. I hope to be able to send in some subscriptions in the near future.

"Another subject that I have made a strong effort to teach the people is the necessity and great value of the genealogical work, and have shown and distributed all of my genealogical literature. As a usual thing, they are very much interested in it, and many of them are searching out their ancestral histories. Quite a number have sent names of their dead friends to be officiated for by the returning elders. I believe the people in general realize the importance of this great work. Occasionally we devote an evening to that subject, and will continue to do so, believing that good results will be obtained.

"The Red Cross organizations are doing a great amount of work here, and our sisters are giving them all the support they can, by taking yarn home to knit into socks, helmets, and various other articles. One never goes anywhere, either by train, boat, or car, but he sees ladies busy with their knitting. And one church here has allowed the ladies to bring their knitting, and knit during the service. I think their enthusiasm runs away with their good judgment. I believe I would knit a little longer, or faster, Saturday evening, and arise a little earlier Monday morning, to avoid what they feel would be lost time."

August 1, 1880, a branch of the Relief Society was organized in New Zealand, in what was called "Christ Church."

FOUR LADY MISSIONARIES IN NEW ZEALAND RELIEF SOCIETY.

*Scandinavian Mission.*

The first Relief Society organized in this mission, so far as we are able to ascertain, was the one in Copenhagen, Denmark, which was organized Nov. 20, 1879. But much excellent and faithful work has been accomplished in these countries by the sisters of the Relief Society.

MRS. VENUS R. ROSSITER
President Tahitian Mission
Relief Society

*Tahitian Mission.*

The earliest Relief Society of the Tahitian Mission, which is on record, was organized on the Island of Anaa, in the year 1881, by Taoto, a native elder. This was during the forty years' time that the white elders were banished from the Islands. Therefore, it is very apparent that the Relief Society was organized previous to the year 1852, while the former elders were still in the Islands, although there is no authentic record to that effect.

The next societies were organized in the year 1892 and 1893 on the Islands of Faaite and Anaa, while President James S. Brown and Joseph W. Damron were presiding over the mission; later on the Islands of Takaroa, in 1896, and in Marokau and Tubuai in the years 1897-98 by Elders Osborn J. P. Widtsoe and Edgar L. Cropper.

The Relief Society work was carried on under the direction of the elders and native sisters until 1905, when Sisters Annie W. Wilkenson of St. George, Utah, and Sarah C. Hall of Salt Lake, who were the first lady missionaries to come from Zion, took charge of the work at Papeete, the mission headquarters.

TAHITIAN MISSION HOME.

These two sisters were followed by Sisters Mary E. Cutler of Salt Lake, from 1907-08. Lady missionaries in that mission were as follows:

Mary S. Seegmiller of Richfield, Utah, from.....1909-1911
Juliette L. Peterson of Lehi, Utah, from.....1910-1914
Maud H. Fullmer of Salt Lake City, Utah, from.....1911-1914
Margaret H. Compton of Ogden, Utah, from.....1915-1917
Venus R. Rossiter of Salt Lake City, Utah, from.....1915-1918

The last two named sisters, however, are the first who have personally visited and had under their direct supervision the work throughout the entire mission.

There are at present five well organized and active societies, scattered over an area of more than 1,500 miles, and we expect to have several others that were organized years ago and have long since been discontinued, to be in active working condition in the very near future. In the five branches there is an enrollment of 109 members, although the attendance at meetings almost doubles

that number, but on account of the existing local conditions of the race, only married women can be enrolled as Relief Society members.

Although few in number it is doubtful whether a more energetic band of workers can be found throughout the Church than the Relief Society sisters of the Tahitian Mission. They are so devoted to the work that they make it a part of their lives.

Meetings are held regularly every Thursday afternoon, besides several days during the month being set apart for making quilts, weaving hats, mats and other native handiwork to raise the society funds. Other means they have of swelling their coffers, is pearl diving, and from their extensive cocoanut plantations each sister donates weekly an allotted number of cocoanuts by which she pays the society dues and Temple Penny Fund dues.

RELIEF SOCIETY OFFICERS, TAHITIAN MISSION.

As there are so few poor among them to be cared for, the sisters have adopted the custom of buying and preparing the burial clothes for the dead. They also keep a community medicine chest, and their kind-hearted devotion and care of the sick is untiring and beautiful to see. The president appoints the sisters by twos to remain with the afflicted household night and day, nursing or

doing whatever household duties present themselves, washing, ironing, cooking, etc.

They also take a great delight in house to house visiting, and are assigned different subjects to discuss in the house, such as faith, prayer, chastity, proper clothing and feeding and management of children, cleanliness, etc.

The Relief Society sisters have also done their part in the erection of meetinghouses, by donation of money and materials, and in many cases have actually performed manual labor, carrying sand and stone for the builders, besides furnishing and providing the meals for them.

TAHITIAN MISSION CHAPEL AT TAKOROA.

The elders from Zion are well cared for by the Relief Society. The sisters wash, iron and mend all their clothing, besides furnishing much of their food, and on many of the islands provide them with native thatched houses which they themselves construct and furnish comfortably with native woven mats. They also keep the Mission House at headquarters well supplied with native patch work quilts of gorgeous colors and intricate pattern.

During the past year we have done some sewing for the local "Croix Rouge," Red Cross Society, and have dried fish and fruit for the Tahitian boys in the army.

Our hearts are in the work and we are working hard to do our part in making this a banner year in the history of Relief Society work, both in the Tahitian Mission and the entire Church.

We close this recital with the following brief report of our oldest Indian or Lamanite reorganization:

*The Washakie Relief Society.*

The Relief Society of Washakie was organized on the 20th of May, 1883, by Apostle Lorenzo Snow and Eliza R. Snow Smith, with the following officers: Elizabeth J. Zundell, president; Malissa Hunsaker, first counselor; Cohn Zundell, second counselor; Harriet E. Chandler, secretary; Almira H. Zundell, treasurer.

Very few of the Lamanite sisters understood the English language, but assisted by I. E. D. Zundell, at that time the interpreter and the bishop of the ward, the Relief Society worked faithfully and were successful in starting the great Relief Society work among the Lamanite sisters. On account of Bishop Zundell and family moving to Arizona, the Relief Society was reorganized by Pres. Seymour B. Young and Pres. Oliver C. Haskins, of Malad stake, Bishop Moroni Ward of Washakie, and president of the Relief Society of Malad stake, Lucinda Haskins, in 1891. Eliza V. Ward was sustained as president, Malissa Hunsaker as first counselor, Cohn Zundell (a Lamanite sister) as second counselor, Phebe Ward as secretary and treasurer.

WASHAKIE INDIAN RELIEF SOCIETY.

As the Lamanites are very quick to understand they began to take a great interest in the Relief Society work, especially in ministering to the wants of their kindred. The Relief Society was again reorganized August 4, 1904, by Bishop George M. Ward of Washakie, and president of the stake Relief Society Julia A.

Richards and counselors Eliza A. Hall and Eliza V. Ward. Mary A. Ward was sustained president, Cohn Zundell, first counselor, Towange Timimboe, second counselor, Mary A. Ward, secretary, Lucy Z. Peoyope, assistant secretary. The president has been untiring in her labors to bring the Washakie Relief Society up to the standard with the other wards in the stake. They are storing grain and have their credits for the same with the Presiding Bishopric. They are taking the lessons outlined in our MAGAZINE. Have done a great deal of temple work for their ancestors in the Logan temple and have donated money and have credit in the temple to have more work done there. They have this summer bottled all kinds of fruit; have dried apples and berries and are trying to conserve all the necessaries of life. In fact, I may say they are a good, industrious band of sisters, always on hand to assist their president and listen to her counsel in this great work of the Relief Society. Some of the sisters are beautiful singers, and sing in all of our meetings, when requested. They take great pleasure in testimony bearing, and the older sisters tell of their past experiences which are interpreted by those who speak our language or by Bishop Ward, when he is in attendance at our meetings.

ELIZA A. HALL,
President Malad Stake Relief Society.

These sketches are necessarily incomplete and imperfect for lack of adequate records. But enough has been said to indicate the vast amount of work done and good accomplished by the sisters of the Relief Society of the Church of Jesus Christ of Latter-day Saints in the various mission fields. God speed the good work!

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## AN EASY WAY TO SHELL GREEN PEAS.

Loosen thumb screws on an ordinary wringer, insert stem end of the pea pod between the loose rubber rollers, when peas will fall on one side and the empty pods on the other side without crushing either peas or pods.

# Jared of Nain

## A ROMANCE

*By L. Lula Greene Richards.*

The soft, mild evening of an unusually sad day was falling serenely over the small picturesque city or village of Nain, a village named and famed for the beauty of its situation in the province on ancient Galilee. Long, slanting rays of light of many and gorgeous hues streamed eastward from the sun low sinking in the western horizon. They lingered caressingly upon the tops of the houses and of hills, glinted and shimmered through the luxurious upper foliage of trees and vines but underneath upon the ground stretched huge dark shadoows of uncertain forms showing the near approach of night.

It was the hour for gathering around the home altar and offering up evening devotions. The Galileans were a loyal and patriotic people, and possibly of all the inhabitants of Nain one man alone remained unmoved by the preparation around him for rendering up unto the Supreme One due praise and humble supplication.

an effect in some measure upon each individual resident of the village. The occurrence had been the funeral rites of an exquisitely fair, very popular and generally beloved young maiden called Lilah, and every one sorrowed, many very deeply.

But for Jared, who was a young man looked up to and beloved by every one, even as Lilah had been, grief had no bound. A rapturous betrothal had existed between the two, and that day, which proved to be the funeral day of the bride elect, had been formally chosen for their nuptials. Thus left was Jared, and the shock seemed to have turned his heart to stony ice, yet kept it conscious of ceaseless, burning pain, with now and then a sudden thrust as if a dagger pierced it to the core, making his senses reel with death-like faintness. His lips were dumb, he could not utter even a prayer; so rigid were his limbs he could not kneel.

Standing beside the couch from which he had heavily arisen, Jared looked out upon the western sky. The sunset scene aroused in his benumbed mind a new, strong terror.

Lilah was in her tomb beyond the city wall. The evening watchman soon would close the gate, and she would be shut out alone—alone! That thought was so intolerable that Jared sped like a wild, frightened animal down through the street until the

gate was reached and then without a glance toward the aged, half blind and slightly startled keeper of the gate, on through the opening, he fairly flew, out and on and on among the sepulchres. The closing gate clanged loudly behind him but he heard it not. The new white tomb of Lilah, his beloved, was reached at last and close to it he sank or fell where for a time, he never knew how long, he lay in utter exhaustion, inert and totally oblivious.

All the inhabitants of Nain being engaged in evening prayer, no one noticed Jared's sudden flight. He was not missed, and consequently had no followers. The kind and thoughtful inmates of his home had seen him throw himself upon his couch and in their tender sympathy for him in the speechless agony attending his great loss had left him undisturbed with hopes that consolation of a surer kind than earthly friend can offer might come to him with quiet rest and sleep. And so unsought he lay unconscious there hour after hour, the only living human soul among the silent dead. The first faint sensation he realized when returning at last to consciousness was a feeling of suffocation. And, as he became conscious, the effort for respiration and the choking feeling became ever more intense until it seemed to him that he must be actually in the throes of death. Then to his struggling memory came the thought of his neglected prayer and, following that, an unfamiliar wondering if Israel's God still lived. With almost superhuman effort he calmed himself sufficiently to form within his heart, if not in words, this simple prayer: "Oh God of Israel, if thou dost still exist, have mercy on my soul!"

Instantly as this prayer entered his mind the sense of smothering ceased, his respiration became natural and involuntary, by some unseen force, he was raised to a sitting posture while a still further phenomenal experience passed over him. This later wonder was that the shroud of grief which had bound him from head to foot like the swaths of an embalmed Egyptain body he felt to be cut asunder and cast from him as a heavy, burdensome garment and immediately he found himself enveloped in a dazzling white light. It was not as the light of sun or moon but softer, clearer and yet more penetrating.

Following his first surprised impulse Jared looked about to discover whence that astonishing light proceeded.

Although a very young man, still Jared, because of remarkable aptitude in many directions, was already an acknowledged leader in business of various sorts throughout the country. He traveled much and knew the land of Palestine by heart. Now when he looked and saw the object which appeared to be causing the marvelous light around him, hills, valleys, rivers and distance all amounted to nothing as existing between that object and himself. He saw it was a magnificiently large and bright new star,

and that it hung directly over Bethlehem! Large and marvelous as that new star looked to him at first, even while Jared gazed intently upon it, it seemed to expand until framed in its brilliancy and in the very center of its light appeared the standing figure of a full grown Man. And near enough to Jared hung the Star and stood the Man for him to plainly distinguish the noblest features he had ever looked upon, wearing an expression of the tenderest compassion he had ever witnessed. Even the gracious attitude of the manly form slightly inclining toward Jared, as the gentle, but most lustrous eyes gazed wistfully into his own, bore evidence of divine pity and love. Was it a glorious, heavenly being Jared was given to look upon? He saw a man young like unto himself filled with appreciative compassion at sight of his great suffering. Was it one that had lived on this earth, was the earth really his present abode, or would it be at some future time? These questions flashed through the mind of the young man but were to him unanswerable.

Jared was greatly moved. His innermost soul was strangely touched. Still gazing steadfastly upon the Man, with soundless voice his heart cried out, "Oh blessed One; who art thou?"

And in the same manner from the Man standing between Jared and the Star, without sound came the answer to his soul, "I am the Light of the world. Thou art made whole."

With this miraculous communion Jared felt and knew that the death-like wound in his heart was healed, that power was given him to live instead of being crushed and killed by the overwhelming weight of sorrow caused by the terrible loss he had sustained, and that he must go forth blessing and helping wherever he could in all the world. And with this feeling came a deep consciousness of obligation for the inestimable good which he was receiving and a sense of gratitude so profound that he was overcome thereby and sank again to the earth but this time in a state of peaceful, child-like slumber.

When he awoke he realized that he had been much refreshed and felt once more buoyant in mind and body. The sun was shining brightly and cheeringly upon him as he arose and walked homeward pondering in his soul a strange, new happiness and wondering how it could be possible for him to feel so well and so released from his anguishing sorrow.

One thing he settled conclusively within himself before speaking to any living soul, which was that it would be best and most prudent for him never to reveal to any one his marvelous experience of the past night. His first reason for this decision was that to him it would seem to mar the sacredness of the great gift he felt he had received to talk of it to listeners. And secondly, it would be useless to mention it to others as he certainly could

not explain to their understanding the import of it all and therefore he would not be believed. All would wonder and be inquisitive, some would denounce him as a hypocrite, others would ridicule his declaration and many would consider him, at least to some degree, insane. He would not risk bringing upon himself these threatening difficulties. He knew he was under great obligation to diffuse for the good of those around him the new and helpful light and strength which had been bestowed upon him by a power he could not yet grasp or fathom himself, much less impart a knowledge of in words to others. All he could do would be to render as much service as possible to all he might come in contact with, living so carefully that the Light should continually guide him, fostering the strength given and radiating the precious influence of both light and strength on all his associates through life. This he must do. He was even anxious to begin putting into practice the fresh, benevolent resolutions which crowded into his mind, but he would never speak of the great manifestion he had been favored with, no, never! And these sacred covenants which Jared formed within himself he succeeded well in carefully maintaining.

People wondered at the change that had come over the young man and it was spoken of according to the differing views of different individuals. Some who were kindly disposed gave credence to the thought that he still grieved for the loss of his beloved Lilah but had such complete mastery of himself that strangers would never guess that he suffered. Those more given to light-mindedness thought his sorrow could not have been so great in the first place as had been supposed or he never could have put it off so soon and so completely. And in many other varying lights his affairs were talked over by his relatives, friends and acquaintances, none ever suspecting that there was a deep and fascinating mystery connected with the story which remained safely locked and guarded in Jared's devoted heart.

Whenever allusion would be made to Lilah's death in his presence Jared would quickly, gently but determinedly draw attention to other subjects. And instead of sitting morbidly down or walking about in mournful attitude he looked to it that all his waking moments were so occupied in worthy deeds or helpful converse that no time or opportunity ever came to him for gloom and despondency. With no selfish thought of hoarding up wordly treasures Jared became in a few years exceedingly wealthy. His splendid business attributes could scarcely have been kept in the continual operations he subjected them to without his acquiring great personal riches. But the wealth which seemed to flow naturally into the hands was lavishly distributed wherever he found need for it. Frequently widows and orphans who were

left destitute had through Jared's skilful management pleasant homes and comfortable livelihood secured to them. The poor were cared for, the lonely cheered and the sorrowing consoled on every hand.

Yet so conscientiously and tactfully did Jared succeed in covering all traces of his broad magnanimity that a large number of those who were the grateful recipients of his generous gifts knew nothing of whence they came save that the Lord had graciously provided them.

Often by a quiet, happy undermovement Jared would cause a reflection to be thrown upon others in a way that would establish them as munificent donors and prevent the discovery of his own connection with some noble achievement for which he alone was responsible. By this means many wealthy but indifferent people were led unsuspectingly into the beneficent tendency of performing kindly deeds thereafter. And Jared, having a decided though carefully guarded sense of humor, frequently discovered a dash of pleasantry in some of these exploits. Fortunately he had also the native ability to turn all such measures to good account for the enjoyment of others as well as himself, which he did with the same generosity he exhibited in weightier concerns an dwith such sagacity that he never betrayed the originality of his always agreeable jests. For himself Jared disliked notoriety and absolutely refused to be popularized. He had no time for anything like vain display. Yet vigorously as the young man pursued his chosen occupation of securing and imparting wealth, always by honorable and elevating means, his time was never so precious as to prevent his stopping to pet and comfort a little child who had come to grief, to speak to and encourage a man or woman who was in need of sympathy and help or to seek to alleviate in some manner any suffering that came in his way. However, with all his zeal and promptitude to sustain every worthy enterprize, perform every kindness to his fellowman and omit no good deed that he might accomplish, there came a time when for a number of years, according to the long established laws of his people, Israel, Jared overlooked, refused to recognize or at any rate failed to comply with the requirements of a specified duty.

The manifestation of this apparent weakening feature in his character was brought about on this wise. The death of a favorite brother near Jared's own age left a beautiful young widow and an exceptionally attractive little boy to the special care of the brother-in-law and uncle. And true to his high ideals of the value and purpose of earthly existence Jared looked to it that nothing should pass unattended to which could enhance the well

being and happiness of these beloved and bereft relatives for a considerable length of time.

But then—it became noticeably obivious that Rhoda, the fair sister-in-law, had come to live in waiting and anticipation of Jared's further fulfilment of his lawful duty to his deceased brother and the widow. Yet Jared strenuously avoided every semblance of recognition of obligation or show of inclination to accede to the affirmative side of the situation.

Thus year after year passed until Jesse, the boy had grown to be a fine, stalwart young man. And although the boy was fairly idolized by both mother and uncle, still the man gave no sign of intention to change their relationship.

Finally, however, events occurred which caused alterations to be made. One afternoon on returning to Nain after a somewhat prolonged journey with business associates Jared was suddenly awakened to a sense of certain important duties toward his nephew which he had entirely neglected. Calling at the home of his sister-in-law he found her alone and after pleasant greetings he inquired for Jesse.

"My heart has yearned for the little boy of late." said he, "Where is he?"

"I doubt not," the mother replied with a quiet smile, "He waits at the fountain to meet Eunice and her parents returning home from Endor where they have been visiting relatives."

"Eunice and her parents!" Jared repeated with undisguised astonishment.

"Yes, Eunice," Rhoda answered, still smiling and showing amusement at Jared's consternation. Then observing that a cloud of anxiety was settling upon the face of her brother-in-law she made haste to explain, feeling that it might as well be done at once and over with.

"Jesse," she said, "count's himself a man now. He is, as we know, large of stature and very manly. He and the damsel have great love for each other and he has besought me to speak to you that you will intercede for him with her parents that she may become his wife."

Jared was thoroughly amazed at this plain statement from Jesse's mother. He had never yet thought of regarding the boy as other than a mere child. And yet his "little boy," as he still called him, actually wanted to marry that delightfully lovely and every way charming and desirable bit of a girl—Eunice: why she still seemed to him simply a baby and yet she too loved and would marry the boy—*his boy*, upon whom he had never yet thought of placing the slightest weight of responsibility! The latter portion of his thought confronted Jared with a great wave

of self-condemnation. How utterely, it seemed to him at that moment, he had failed in the rearing of his brother's child!

Extreme pity for the little one so early left fatherless had caused excesive tenderness to be lavished upon him in the first place. Then as Jesse grew and devolped the gentle, obedient spirit he always manifested and the sincere gratitude and love he exhibted towards his uncle on all occasions had seemed to hold Jared so completely satisfied with the child that absorbed as he was in the pursuit of his busy life, the necessity of training the child left in a measure to his care, in self-reliance, independence and usefulness had been entirely overlooked.

With still further uneasiness Jared called to mind the fact that Jesse was nearly as old now as he had been when he was to have married Lilah. But what a difference in the two young men. Jared thought this over as he endeavored to decide in his wavering mind how he should meet this new and unanticipated proposition of his nephew. He himself had been competent to take hold of and manage successfully so many kinds of work and business, while poor Jesse had been allowed to mature mentally and physically without being trained in any branch of industry that would bring a living for himself, much less for a family. Having been aroused by the information Rhoda had given him to a realization of the terrible mistake he had been guilty of in the matter, Jared tried to reason out what would be the wise course to pursue at the present crisis of affairs. He had not settled an answer to the difficult problem in his mind when his nephew came with bounding step and radiant countenance into his presence.

The two men met with cordial, affectionate greetings as they had ever done, yet into the hearts and faces of both there came a something never before felt or seen, something to be touched very lightly and yet to be analyzed, weighed and settled upon.

Strange though it appear the younger man was first to broach the delicate subject, and he did it in a straight-forward, manly way.

"My mother has told you my uncle," Jesse said bravely, "of my love for our neighbor Eunice and the desire I have for your consent and that of her parents that she may become my wife. I feel it is, that you understand and will give us your blessing."

Jared hesitated for a little time, then in a deep but exceedingly gentle voice he answered, "We are so unprepared for such an event, Jesse, my boy, we must wait and work out a proper and wise arrangement of the matter."

This sounded very strange to Jesse coming as it did from his indulgent uncle who had scarcely ever before questioned the propriety of granting his slightest wish. His reply was given

as a question in a very respectful though somewhat crestfallen tone and manner.

"Why," he asked, "should there be waiting and the working out of arrangements when a man and a woman know they love and desire each other?"

It was a severe trial to Jared then to say to Jesse what his conscience told him the boy must be made to know and realize. He forced himself, however, to undertake this hard, new duty and said in a firm voice but with much tenderness,

"We have walked in mistaken blessedness, my Jesse! I have delighted ever in your guileless happiness, your joyous games, your blissful, unincumbered, beautiful young life. But I have wronged you, boy, in that I have furnished you no active duties to perform, no regular requirements in useful pursuits, no work to do. Forgive me, my boy, for my short-sightedness which has thus allowed you to live on in this unprofitable and irresponsible way. And now let me redeem for you, as far as possible, your wasted time and energies. We are looking for a reliable, discreet man to fill a good position just left vacant in our Esdraelon works. I had not thought of placing you there until now, but I believe the work will be easy and agreeable for you and that you will soon master and enjoy it. Will you accompany me thither and make trial of the work?"

Jesse and his mother had never been separated. At the conclusion of this proposition from Jared the eyes of each sought the face of the other searchlingly. Could either of them think of refusing any request made by this best friend who was always doing so much for them? They had both turned very pale; but whatever Jesse read in his mother's face it was nothing that could cause him to hesitate, rather it encouraged him to say, as he did, heroically, "I will go."

And three days later the young man was established as though it might have been forever in a pleasant though responsible situation in the wealth-producing works at Esdraelon in which his uncle owned large interests.

Jared left his nephew there after instructing him carefully in the duties required of him, with an affectionate promise that he would soon return and render help and give further instructions if necessary.

Jesse immediately took hold of the work assigned him with great vehemence—with greater zeal than wisdom, more energy than prudence, and with the result that being overtaxed in mind and body, he soon became weakened and felt the drawback of discouragement. He grew homesick, heartsick and finally fell very ill.

The friends about him became alarmed and sent a swift message for his uncle to come at once.

Without delay the uncle hastened to the striken boy and speedily but with all tenderness returned him to his mother.

Jared censured himself more severely than before for what he now considered the idiotic course he had taken with this boy whom he held dearer than his own life. His last mistake of trying to rush Jesse into advanced business concerns instead of having him begin at the bottom and work up gradually made him feel that if he had ever believed himself possessed of a moderate share of sound, manly sense, all such conceit was now taken out of him forever.

Together the heart-broken mother and uncle nursed their boy and watched with incessant care and solicitude his rapidly declining condition. But all this, in connection with the best medical skill to be obtained, proved ineffectual. In a few days the decisive moment came and passed. The news flashed through Nain that Jesse was dead!

Again all Nain was shrouded in grief and sad eyes looked into sorrowful faces on all hands. Sympathizing friends and neighbors gathered at the home and all necessary prepartions were made for the burial. The time of decorum to elapse in such an instance passed and thoose appointed to carry the bier upon which the young man lay in the quiet, peaceful sleep of death took up their burden and commenced the funeral march toward the gate of the city. Rhoda, the greif-stricken mother, walked near the bearers weeping. The fair and comely Eunice, white and tremulous as a delicate flower crouched and shaken by rude, rough winds, but wide-eyed and tearless, also followed closely with her parents. Many of the inhabitants of the city were in attendance.

But in that vast throng and near to Rhoda and other relatives, Jared, in that hour of crushing self-denunciation and unutterable grief walked as if alone. He felt himself the direct cause of Jesse's death because of the two great mistakes already made, and his agony was terrible indeed.

As the head of the procession was nearing the gate leading to the place of the sepluchres a change came over Jared's heart. Vividly flashed across his memory the scene of *that other time,* now more than thirty years ago. The day when the lovely form of his cherished Lilah had been carried through the same gate. Was it possible that the utter hopelessness of ever feeling joy again which had rested upon him then was now torturing the heart of the uncomplaining, resolute, brave, little Eunice? How sharp were the pangs that pierced his own heart at thought of the gentle girl and the bereaved mother.

Then came lively recollections of the night subsequent to that

other funeral. The Star, the Man, "The Light of the World." How he, Jared himself, was rescued from a dying condition and raised into renewed life and happiness—The Man, "The Light of the World"—where was he now? Could he not appear again and restore them even now to hope and happiness?

Ah, but what had he, Jared, done since that memorable occasion to entitle him to such a favor now? What had he done to cultivate acquaintance with that wonderful power which had then been exhibited in his behalf? Nothing at all. Soon after his phenomenal experience he had heard of a Babe which was said to have been born in Bethlehem on that same night which had been of such marvelous import to himself, and that in some way the Star and the Babe had some relative connection. But he had reflected that instead of a little child it had been a man that he beheld in vision, so he paid no attention to that rumor or to others following it. He went over it all now in memory, wondering if he had made mistakes in these matters as he had in Jesse's case. Rapidly events passed before his mind. He remembered that long after the reports concerning the Babe, in fact but a few years ago, he had heard of a man preaching repentance in the wilderness of Judea and baptizing his converts in the river Jordan. For a time he had felt impressed with and interested in this story, wondering if it might not be the man of his vision. And one day when traveling alone near the river Jordan he had seen a multitude of people gathered in a sequestered place where the bank of the river was low. He had driven nearer the scene than necessary hoping to learn something that might be of benefit to him, and halted his horses that he might observe. He saw that a man stood in the water and immersed those who went down unto him. But this man in strange clothes and of rough appearance bore no resemblance, as far as Jared could discover, to that most perfect Man he had once seen, and found himself now half hoping that he might see again.

In the throng on the bank he saw men that he knew to be noted for trickery and dishonesty in their lives. And to these he heard the man standing in the water call in withering tones, "O generation of vipers! who hath warned you to flee from the wrath to come?" That was sufficient for Jared. Urging his horses he hastened from the scene. He had no desire to be classed with men whom he knew could justly be called as the Baptist had styled them, a "generation of vipers."

Having all these things pass like a swiftly running panoramic view before his memory, Jared recalled to mind the indifference he had felt and cultivated toward all subjects that might have brought him nearer and placed him more in touch with that mysterious power, whatever it might have been that he had once seen

and felt manifested in his own salvation. And in his soul he questioned what he should have done and, further, if there could be anything that he might do now. The memory of the concise prayer he had felt rather than uttered at the very moment he had been snatched from the darkness of despair and death into which he was being plunged flashed into his mind just as the front of the procession reached the gate. And in the fervency of his soul Jared prayed again, "O Thou Light of the World! wilt thou not come to us in our sore distress and restore this boy to his mother?"

As the bier was carried through the gate another company of people approached from the other side about to enter the city. Evidently the leader of the company was a man held in high esteem and great reverence by his followers. "And when he saw the weeping mother he had compassion upon her and said unto her, Weep not!"

"And he came and touched the bier and they that bear him stood still. And he said, Young man, I say unto thee arise.

"And he that was dead sat up and began to speak. And he delivered him to his mother.

"And there came a fear on all and they glorified God."

Jesus, for it was none other, looking around upon the multitude, rested His gaze upon Jared whose prayer He had answered. And as their eyes met, Jared knew that now he beheld in reality the same perfect Man he had seen in vision more than thirty years before. He felt also that the Babe of Bethlehem born that night had grown to be the Man he now beheld—that he, for his salvation had been then mysteriously shown in vision what that Babe was to become.

And again Jared's heart was filled with speechless joy and gratitude. He longed to throw himself at the Savior's feet and worship with the others but for a time the throng prevented him and he, with his relatives, had to wait.

When Jesse restored in this miraculous manner to buoyant, happy life, turned from embracing his mother to greet the now glad-faced and radiantly beautiful Eunice, Jared took the hand of his sister-in-law in both his own and spoke to her alone.

His voice full of loving tenderness and the words he uttered completed for the blessed woman at that time a fulness of joy. He said:

"Rhoda, I will fulfil my whole duty to my brother and his family. And henceforth together we will serve the God of Israel. We will follow Jesus of Nazareth, The Light of the World."

# Unusual Mothers.

DOROTHEA JANE DENNIS RAINEY.

Benson Stake.

MOTHER OF SIXTEEN CHILDREN.

Dorothea Jane Dennis Rainey was born June 6, 1840, at Pontatoe County, Miss. February 9, 1857, she was married to David P. Rainey from which union there were sixteen children, as follows:

Martha Jane (dead).
David William, b. Jan. 6, 1859.
Maragret M., b. Sept. 15, 1860; d. Dec. 1, 1917.
Joseph P., b. Sept. 19, 1861.
Mary E, b. Aug. 5, 1863.
George W., b. Oct. 2, 1864.
James A., b. Feb. 2, 1866.
Frederick H., b. Oct. 29, 1867.
Emma K., b. Aug. 9, 1869.
Gracy A., b. Jan. 15, 1871, (dead).
Tabitha, b. Sept. 18, 1872.
Zina A., b. Nov. 13, 1873, (dead).
Chloe, b. Dec. 7, 1875.
Jennie, b. Dec. 24, 1876, (dead).
Jennie B., b. June 23, 1878.
Inis, b. Jan. 26, 1880.

Sister Rainey also has 85 grandchildren and 39 great-grandchildren. Has done some temple work; was a teacher in the Relief Society for thirty years, and has done a great deal in the way of helping to lay away the dead, and is still a faithful member of the Richmond South Ward Relief Society.

Through an oversight the photo of Mrs. Dorothea Jane Dennis Rainey was published in the June *Magazine* with the sketch of Mrs. Evalyn Dunn Hunsaker. We again print the photo with Mrs. Rainey's sketch.

GENEVA SHAW MILLER.

MOTHER OF SIXTEEN CHILDREN.

North Weber Stake.

Geneva Shaw Miller was born February 5, 1854, in Ogden, Weber county, Utah. She was baptized a member of the Church of Jesus Christ of Latter-day Saints in 1866. Her parents, William Shaw and Diana Chase Shaw, were among the early pioneers of Utah.

On October 31, 1870, she was married to Frederick O. Miller in Salt Lake Endowment House, and resided in the Lynne ward, where she served for two years as second counselor in the Primary Association.

In the fall of 1890, she moved to Harrisville ward, where she now lives.

Sister Miller is the mother of sixteen children, nine sons and seven daughters, fourteen of whom are still living, a son and a daughter having passed to the great beyond. She has always been a devoted wife and mother and has spent a great deal of her time in the rearing of her family; but with all her home ties she found time for her religious duties. She is an active member of the Relief Society.

### ROWENA M'FATE WHIPPLE, OF SHOW LOW, ARIZONA.

#### MOTHER OF SIXTEEN CHILDREN.

Mrs. Rowena McFate Whipple is the daughter of Joseph S. McFate and Olive E. Tenney. She was born Nov. 14, 1867, at Toquerville, Utah. At the age of four years she contracted rheumatism, and until eight years old was unable to walk at all and could not go without crutches before she was nine years old. She has been a cripple ever since and for the last four or five years has had to use crutches again. Her rheumatism has also caused her to lose the sight of one eye.

In January, 1884, she married Edson Whipple, and is now the mother of sixteen children—eleven boys and five girls—the last two of which were twins. The boys have been good to help with the house work, otherwise, she would have had a hard time to do her work as only two small girls are living, and she is too independent to take help if she can do without it. She has three sons now in training camps and another is likely to go soon. Since her marriage she has acted as counselor in the Primary presidency for years. She has been unable to get down to put on her own shoes for fifteen years or more. She now resides in Show Low, Arizona, and is still interested in Relief Society work and attends our Relief Society meetings frequently.

### RHODA SHEPHERD BARNEY, RIGBY STAKE.

#### MOTHER OF SEVENTEEN CHILDREN.

Rhoda Shepherd Barney, the daughter of Moses T. Shepherd and Mary C. Shepherd, was born in Spanish Fork, Utah, October 25, 1865. Her mother crossed the plains, and was married to a Mr. Ploman first. After his death she married Mr. Shepherd.

Rhoda married Francis M. Barney in 1880. She is the mother of seventeen children—ten boys and seven girls. One boy and one girl died in infancy. The children were all born in Spanish Fork. She has 35 grandchildren.

Brother and Sister Barney are strong and healthy and have had no need for a doctor's help in caring for their children. At the present time they live in Lewisville, Idaho.

# July Entertainments.

MORAG

In almost every happy home in the country, the holiday spirit is rife as we approach the "Glorious Fourth," and a Fourth of July party can be made a most picturesque and patriotic affair. The flag should be in evidence everywhere; decorate the house with bunting and flowers. A good combination would be found in the wild scarlet poppies, daisies and larkspur or gentians. Sing the national songs; read the Declaration of Independence; renew again your pledge of allegiance to the stars and stripes; and write a "round robin" letter to your boy in the service, detailing the various events of the day.

On Pioneer Day, July 24, hold big family reunions; honor the memory of the brave Utah pioneers; decorate with the sego lily; sing the old "Mormon" hymns and our state song, "Utah, We Love Thee," and other Utah songs.

Hold community celebrations of both holidays, with music, oration, pageantry and songs.

### A "GLAD" PARTY

Decorate the rooms with gladiolus and gypsophila (baby breath).

Pass cards decorated with a "glad" quotation, or a smiling baby, cut from a magazine.

Allow ten minutes for each guest to write ten reasons, "why I am glad."

Another game might be to "give the best recipe for happiness." A prize may be offered for the most original recipe.

### A "GLAD" GAME

Answers all to commence with "Glad."
A girl's name (Gladys).
An open space in the forest (Glade).
With pleasure (Gladly).
Joyous, gay or pleased (Gladsome).
Grand old man of England (Gladstone, William E.).
The sword lily (Gladiolus).
A moderate degree of joy (Gladness).
A traveling bag (Gladstone).
A swordsman (Gladiator).

Prizes may be a boquet of gladioli or a copy of *Pollyanna,* the *Glad Book.*

Serve gooseberry pie with whipped cream, gingersnaps and grape juice.

### SUMMER VACATIONS

The months of July and August are usually vacation months. Every year sees many new homes built in the canyons and various resorts of the state, and one of the first instincts of the happy possessors is to invite their friends to share the new home's pleasure with them. It is one of the greatest compliments one can receive, to be invited to become a guest in another's home.

In sending out the invitation, it is well to suggest the time of arrival and departure; this can be done in a tactful, courteous manner, as for instance; "Won't you give us the happiness of entertaining you from Thursday evening July 18, until the Sunday following the twenty-fourth. There will be a lawn party on the 20th, a dance on one evening, a fishing trip and our community pioneer celebration and dance. Looking forward to your visit, I am, etc."

An invitation of this kind gives a guest a definite understanding of the length of her visit, what entertainment she may expect; and it also suggests what she will need to bring in the way of clothes. It is in keeping with the true spirit of hospitality for the hostess to meet her guests at the station, or send some member of the family, if the hostess cannot go.

The guest room should show the personal touch of the mistress of the house; the bed should be well provided with pillows and comfortables; plenty of bath requisites and towels provided—the usual "guest" towel is painfully inadequate.

The hours set for meals and family worship should be mentioned at first and the guest will endeavor to conform as nearly as possible to her host's mode of living. She will give as little trouble as possible, keep her room in order, be punctual at meals, enter heartily into all the various forms of amusement offered by her hostess, showing by her responsiveness that she is enjoying herself. A happy, animated guest is ample reward for all the hostess's pains and the extra effort of entertainment.

In entertaining your friend, give the best you can afford—of yourself, your home comforts, and your friendship. Hospitality has for its greatest aim the pleasure of its guests, and it "shares," which is perhaps its truest definition.

When a guest returns home, she should at once dispatch a cordial note of thanks to her late hostess, with greetings to the various members of the family, expressing her appreciation of her friend's hospitality.

# Home Economics Department.

## SUMMER CONSERVATION WORK

*Janette A. Hyde*

We hope all our students and members understood that the time of the summer's lesson work would be given over to our pressing labors of conservation and Red Cross activities.

Outline and canning suggestions have been prepared for each stake President. The U. S. Government officials are sending out bulletins and supplying demonstrators for conservation of food, food substitutes, canning fruits, vegetables and meats, drying fruits and vegetables, with quantities of information on Child Welfare and infant feeding. All of these with local conditions specialized and emphasized are in the hands of our Stake and Ward Presidents to arrange and develope into lesson form as their needs and conditions may indicate.

We give the following suggestions for summer studies in economy in food:

## FOOD INSTRUCTIONS

Object—To educate the family—housewives, fathers, and children—in the value of foods for the body.

1. The most necessary foods.
2. The proper amount of foods.
3. Foods that are the most necessary for us to spare at the present time.
4. Substitutes for those foods.
5. How to make the substitutes palatable so as to take the place of the foods formerly used.

Method of Presentation—By means of committees to work out the lesson projects in the Relief Society.

Secure literature on food substitutes and place in the hands of as many women as possible.

Secure the services of good demonstrators.

Give public and private demonstrations.

Interest children in the use of proper foods.

Keep in touch with newspaper and magazine articles with regard to the food situation.

## CAUTIONS TO HOME CANNERS

*By O. H. Benson, United States Department of Agriculture.*

Professor J. C. Hogenson, of the Extension Division of the Utah Agricultural College, is in receipt of a special set of home canning instructions prepared by O. H. Benson, of the United States Department of Agriculture and all societies and interested individuals can obtain these pointed instructions from the A. C., of Utah or by applying to the U. S. government for Bulletin 839. These instructions should be followed very carefully by all home canners if entire success is to be insured.

1. Follow but one set of instructions. If you combine two it will lead you into difficulties and cause the loss of food products.
2. The instructions are based on the use of fresh, firm, sound, ripe products. When canning vegetables which have stood in the market place over 24 hours, increase the time of sterilization as given in this bulletin about 20 per cent.
3. Do not begin canning large amounts. First, try out a few packs thoroughly and determine for yourself whether you understand the instructions and can follow them.
4. Use good rubbers. Most of the rubbers which are furnished with glass jars will not stand the boiling required for the pressure and might better be discarded and good rubbers procured. Rubber rings for the average standard pint and quart jars, etc.—should be 5/16 of an inch wide. They should be cut 12 to the inch, that is, 12 rubber rings placed one upon the other will measure one inch in thickness. They should stand up under sterilization in boiling water or in steam under pressure for at least three hours without injury to the rubber. Good rubbers will stretch and return promptly to place without changing the inside diameter. They should be reasonably firm and able to stand abrupt bending without breakage. This description does not apply to rings for the special types of jars on the market.
5. Reports during the past 5 years indicate that 75% of the spoilage of food products in home canning is due to the use of poor rubbers, old Mason tops, and defective joints, springs and caps.
6. Success in home canning by the one-period cold-pack method depends upon a full understanding of the entire process. Observe especially that green vegetables should

be blanched in live steam, tubers, in hot water for not less than 5 minutes. Then dip them quickly in cold water. Pack at once in hot sterile jars and add boiling water. All greens, pod vegetables, green peppers, etc. should be added immediately, rubbers and tops put in place and the jars partially sealed. These steps, if properly and quickly taken, have largely to do with the success of the method. Final success rests, of course, with the sterilization. Food products should be sterilized for the period given in Farmers' Bulletin 839. Read carefully all instructions with reference to the handling of pressure canners to avoid exhausting of liquids, syrups, etc. *When canning in territory with an altitude of over* 1000 *feet increase the time given in the tables from* 5 *to* 10 *per cent for each additional* 500 *feet in altitude. Do this without fail or some of the products will be lost.*

7. In canning fruit the syrup should be prepared in a separate vessel and poured over the fresh fruit, in the hot jar. Some food products with high acid contents, like cherries and plums, shrivel and shrink too much if a heavy syrup is used.
8. The flavor of sweet corn and peas canned for home use is greatly improved by the addition of sugar instead of salt.
9. In canning tomatoes be sure to scald until the skins crack, dip in cold water, then cut the cores out, remove skins, and pack at once into hot glass jars. Use a wooden spoon for packing purposes and pack carefully. A well-ripened tomato may be placed at the top and pressed down to fill all crevices. Allow a level teaspoonful of salt to the quart. Wipe off the joints before the rubber rings are placed in position. Then place the rubber rings and caps in position, partially tighten the tops, and sterilize.
10. "Flat sour," which develops in canned vegetables, especially with greens, asparagus, peas, and sweet corn, is caused by insufficient sterilization, by canning old, deteriorated food products, or by improper blanching and cold-dipping.
11. Blanching and cold dipping all vegetables before packing, if properly done, will not in any way injure the character and quality of the product. On the other hand, it will remove dirt and bacteria and materially aid the sterilizing process. These preliminary steps will also make it unecessary in tin canning, to exhaust the products.

*Mrs. Clarissa S. Williams.*

We have taken the following from "The War Camp Community Service:"

*Church the Foundation.*

"When the War Camp Community Service of the War and Navy Department Commissions on Training Camp Activities undertook the important work of replacing for our soldiers on leave the influence for good which they left behind when they suddenly severed their home ties and were precipitated into an entirely new and different environment, the first task was to determine which of these influences was the most important. The verdict was instantaneous and unanimous. The boys must not leave their religion behind.

"One of the first steps, therefore, of the scores of Community Organizers which the War Camp Community Service sent into the communities adjacent to our great training camps and cantonments was to ascertain to what church the soldiers belonged and to see that they were invited to attend the local church of that denomination wherever one existed.

"The effect has been little short of miraculous. Clergymen in these communities who formerly preached to slender congregations have found themselves addressing packed churches of serious-eyed, khaki-clad youths. In many instances the churches are far from large enough, and open-air meetings are held on Sundays both inside and outside the camps. Many youths who attended church frequently at home have accepted the invitation to go and sit and worship with 'folks that look like home folks.'"

"The first amendment to the Constitution of the United States guarantees religious freedom. War Camp Community Service proceeds on the principle of organizing every community it enters as a miniature America, a little United States which alone can form a coherent whole, the great United States. It is an organization of the people of the United States, and its work consists of every form of social service calculated to stimulate the morale and preserve the physical well-being of the soldiers."

We are more than pleased to tell our readers that in the near

camps, where the majority of our Latter-day Saint boys are, we have Chaplain Brigham H. Roberts and Chaplain Calvin S. Smith to look after the spiritual welfare of our sons.

*Children and War Food Substitutes.*

"The necessity of guarding the food supply of your children, and assuring to them an abundant diet of properly selected foods, is assuming every day a more critical phase as the war stringency increases and demands for the conservation of foodstuffs become more urgent. A most wholesome educational movement is going forward among the American people in the use of different foods. Nature is exceedingly adaptable, and the healthy human being can be fed with a fair degree of success on widely varying diets.

"But while the adult may thrive very well on substitute foods of various kinds and even be better off with some of these dietary changes, it is not always true that young children will profit by the same course. The child's dietary requirements are less flexible than are those of grown persons, and insufficient or unsuitable food is likely to have serious consequences for the growing child.

"Authorities on the subject state that there is practically no substitute either for milk or green vegetables in the food of the growing child. Milk should be given in many forms. Directions for the use of milk in a variety of ways are contained in a bulletin of the Children's Bureau, which will soon be ready for distribution and can be obtained by writing to the Children's Bureau, Department of Labor, Washington, D. C.

"In the face of the great need of conserving wheat the use of new cereals has become a matter of necessity. There seems to be no reason why such food may not be as wholesome as wheat, if properly cooked. Mothers may need to be warned that all cereals, and particularly the coarser ones, like oatmeal and corn, need very long cooking to be suitable for children. Therefore, it stands to reason that the 'quick' breads and griddle cakes, which have been exposed to cooking heat perhaps only a few minutes, will not be well digested and that all preparations of cereals should be subjected to long, slow cooking if they are to enter into tht diet of young children."

The Women's Committee of the National Council of Defense of Washington, D. C., issued a call to its state chairmen for a National Council in Washington, May 13, 14 and 15. The call is for the purpose of "perfecting plans for the better co-ordination, co-operation and closer unity among national, state and local units to counsel together, to instruct, advise and to inspire each other for the greater and more arduous tasks which this crucial year of the war has laid upon us."

We in Utah were very fortunate in having two representa-

tives at this conference: Mrs. J. William Knight, of Provo, Second Vice-Chairman; and Miss Elsa Bamberger, of Salt Lake City, Secretary of the Women's Committee of the State Council; both officers of the Women's Committee of Utah. We feel sure that on their return they will have many new and progressive plans to present to the women of the state.

*What Your Fifty-Dollar Liberty Bond Will Do.*

It will protect 1,000 soldiers from smallpox and 666 from typhoid. It will assure the safety of 139 wounded soldiers from lockjaw, the germs of which swarm in Belgian soil.

It will render painless 400 operations, supply two miles of bandages—enough to bandage 555 wounds.

It will care for 160 injuries in the way of "first-aid packets."

It will furnish adhesive plaster and surgical gauze enough to benefit thousands of wounded soldiers.

Every purchaser of a Liberty loan bond performs a distinct individual service to his country and to our boys fighting in France.

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## Red Cross Workers.

*By Louisa M. Johnson.*

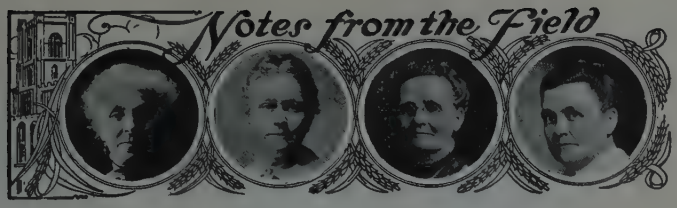
(Marching Through Georgia.)

We're working for our soldier boys, so valiant, brave and true,
Soldiers in the trenches, and on the ocean, too;
The Red Cross chapter have enough of work for all to do,
We are busy workers in the Red Cross.

Hurrah, hurrah, come join our happy throng,
Hurrah, hurrah, join in our cheerful song;
No matter where your home may be, come help the work along,
You willing workers in the Red Cross.

We know there's lots of work for maids in Italy and France,
A nursing of our Sammies who have fallen on mischance,
But other women stay at home, their comfort to enhance,
And they are working for the Red Cross.

Hurrah, hurrah, there's plenty here to do,
Hurrah, hurrah, you'll find out this is true,
No matter where your home may be, there's work for all to do,
You willing workers in the Red Cross.




*By Amy Brown Lyman.*

*St. George Stake.*

At the request of the Stake Presidency, the Ward Relief Society choirs in the St. George stake have for some time past furnished the singing at the fast services held each month.

*In Memoriam.*

In the passing of Mrs. Harriet Eden, of Eden ward, Emery stake, Mrs. Fannie E. Moyle, of the Alpine stake, and Mrs. Ellen K. Christensen of Bear River City, of Box Elder stake, the Relief Society has lost three faithful and devoted workers.

*Emery Stake.*

In the passing of Mrs. Harriet Eden, of Eden ward, Emery has passed away. She was the first secretary of the Eden ward Relief Society, and held this position until her health failed her. Mrs. Eden was the mother of eleven children, and at the time of her death, she had eighteen grandchildren, and four great-grandchildren.

*Alpine Stake.*

On February 8, 1918, Mrs. Fannie E. Moyle, one of the active Relief Society workers of the Alpine stake, passed away. Mrs. Moyle was a woman of high and lofty ideals, wise in counsel, careful in judgment, and was a courageous worker in the cause of truth. Her example has been an inspiration to the Alpine Relief Society, where she has long and faithfully labored.

*Oneida Stake.*

The Relief Societies in the Oneida stake have been very active during the past year in Red Cross work, and although they have done an immense amount of work, they report that their Red Cross activities have not interfered in any way with the regular work of the ward societies.

The Relief Societies of the Oneida stake conducted their Red Cross drive in Franklin county. Two thousand dollars was apportioned to the county, and $2,355.07 was collected, $1,700 of which was collected in five days. Responding to an emergency call for hospital supplies, the Relief Societies made up 1,200 pil-

lows, valued at $900, paying $48.42 for shipment for same. Thirty Christmas boxes for the soldier boys at a cost of $45 were sent to Camp Lewis. From a dance and musical entertainment $242.42 was raised.

This stake was also interested in the last Liberty Loan campaign. The Stake Board and fourteen of the wards purchased each a $50 Liberty Bond, amounting in all $750.

*Liberty Stake.*

The Liberty stake Relief Society has accomplished a great deal for the Red Cross during the month of February. They have made 368 bandages, 153 bed shirts, 21 pajama suits, 175 towels, and have knitted 29 sweaters and 275 pairs of socks. One day a week, this stake sends workers to the Red Cross gauze room; they average thirty-five women each day. One day recently fifty women made 935 surgical dressings. The women of this stake will work in the future every Friday in the gauze rooms at the Newhouse Hotel.

*South Sanpete Stake.*

The preparation and care of genealogical records, and the active service in Temple work are receiving greater attention in the South Sanpete stake than ever before, due, in a measure, to the efforts of the Relief Society.

In the last Liberty Loan campaign, the South Sanpete stake Relief Society purchased Liberty Bonds as follows:

| | |
|---|---|
| Ephraim North Ward | $100.00 |
| Ephraim South Ward | 200.00 |
| Manti North Ward | 150.00 |
| Manti South Ward | 100.00 |
| Sterling Ward | 50.00 |
| Mayfield | 50.00 |
| Centerfield | 50.00 |
| Total | $700.00 |

*Tintic Stake.*

The Stake Board recently conducted a fruit sale at Eureka, and with the proceeds purchased a Liberty Bond and 500 copies of *War Time Cook Book* published by the Utah Stake Relief Society. The fruit sold was the surplus of the fruit conserved last summer.

*Snowflake Stake.*

The women of the Snowflake Stake last year succeeded in collecting 1,009 pounds of beans, most of the women donating ten

pounds each. As not much wheat is raised in that section, the women felt that a supply of good old Arizona beans would be worth while; 49,275 quarts of fruit was conserved for family use.

*St. Joseph Stake.*

We are very pleased to publish the following very interesting letter from Mrs. Josephine C. Kimball, President of the St. Joseph Stake Relief Society, believing that other stakes may be able to get some valuable suggestions from it:

"Since our recent re-organization, we have held Relief Society conferences in all of the sixteen wards of the St. Joseph Stake. Carrying out suggestions of the Stake Presidency, the sessions were held on the regular meeting day—Tuesday.

"To all the wards was previously sent a letter of instruction, and a suggestive program, which proved of material assistance to the local presidents. For the smaller wards, we divided the members of the Stake Board, and held three conferences in one day, on two occasions; but for the larger wards, the whole Board attended in a body.

"The lessons—Genealogy, Theology and Home Economics—were given on the regular day by the class leader, with explanations and help from one of the Board members, so that no lesson was interfered with, and no deviation from the established order was made. Besides this, there were other features, both instructive and entertaining.

"Without an exception, one member or all of the Stake Presidency, Bishopric, or High Council met with us in Conference, which aided and strengthened us, and gave greater zest to our meetings.

"There was, throughout, a very good attendance of the sisters. In one ward they have ninety enrolled and seventy-two were present, which was the best average we had. Many who would have been there were kept at home through sickness, or a fear of it, as we have had, and are still threatened with, an empidemic of smallpox. But a warm, kindly feeling pervaded each meeting, and we feel sure that an added interest is established all through the stake in regard to Relief Society work. The sisters served light refreshments between our business and general meeting, and it had the effect of our getting better acquainted and a more sociable and "homey" feeling among us. Our meetings resembled reunions or home-comings, and I believe every sisters present felt built up and strengthened in this great work of the Lord.

"We have reported, nine hundred eight members, and have

given ourselves one year to make up a thousand, or until our next report is due.

"Our Red Cross work is in better shape than it has ever been. We now have the Mt. Graham Chapter, headquarters at the county seat, Safford, but previously all our work has had to be sent to the Globe Chapter, which was attended with some little difficulty. The officers of this—the Mt. Graham Chapter—include one of the Stake Presidency, one of the presidency of the Relief Society, and one of the presidents of the Y. L. M. I. A. Each Bishop's ward in its completeness is made an Auxiliary, the chairman of which is one of the Bishopric, vice-chairman one of the presidency of the Relief Society, also vice-chairman one of the Y. L. M. I. A. Each Church auxiliary participating keeps a Church record of its activities. As a stake we have done a great deal of work, every woman in the stake being anxious to do not her bit, but her utmost."

The program arranged by the Stake President for the ward conferences follows:

BUSINESS MEETING.

12:30 p. m.

Arranging Corps of Teachers and Officers
Talk, "Teachers' Work" .....Stake Officer
Talk, "Annual Fees and New Members".....Stake Officer
General Instructions

GENERAL CONFERENCE.

2:00 p. m.

Opening Exercises
Greetings .....Ward Counselor
Report of Ward Activities.....Local President
Sustaining Stake and Ward Officers.....Secretary
The Lesson .....Class Leader
Suggestions by Stake Board Member
General Remarks.....Stake President or Board Member
Remarks by Visiting Brethren
Closing Exercises

*Original Organization of Relief Society.*

"America's First Woman's Organization" is the title of an article published in one of the Illinois newspapers under the name of Mr. J. Frank Pickering. In this article the story is told of the organization of the National Woman's Relief Society in Nauvoo, Illinois, on March 17, 1842. A list of the first officers is given and also the aims and purposes of the organization. A quaint picture appears with the article showing the original eighteen members of the Relief Society dressed in old-fashioned full skirts,

wearing shawls and shakers, and sitting around the table at which the president stands in the act of presiding. Three men are featured in the picture, representing the Prophet Joseph Smith, John Taylor and Willard Richards.

*Benson Stake.*

In the Benson Stake during 1917 in practically every ward, statistics show that the teachers' visits were 100 per cent.

*Relief Society School of Obstetrics and Nursing.*

The commencement exercises of the Relief Society School of Obstetrics and Nursing were held on Wednesday, May 22, 1918, in the parlors of the Relief Society at General Headquarters, with Counselor Clarissa S. Williams chairman of the evening. The roooms were filled with the relatives and friends of the class. The following very interesting program was given:

Hymn
Opening Prayer ..... Richard R. Lyman
Soprano Solo (Selected) ..... Mrs. Lizzie Thomas Edward
Accompanied by Prof. J. J. McClellan
Address to the Graduates ..... Dr. John Z. Brown
Introduction of the Graduates ..... Dr. Margaret C. Roberts
"Our Duty to Humanity" ..... Miss Priscilla Layton
Conferring of Certificates to Graduates. Pres. Emmeline B. Wells
Closing Address ..... Mrs. Clarissa S. Williams
Benediction ..... W. N. Williams

A pretty feature of the evening was the presentation of a handsome bouquet to Dr. Roberts from the members of the class. Following the program a reception was held in the parlors where light refreshments were served.

The number graduating this year was eighteen; eight of this number took the examination in obstetrics given under the direction of the State Board of Health, and all of them passed successfully. Fifteen students completed the course in nursing, five of this number being students who took both courses and passed both examinations successfully. Following is a list of the graduates:

OBSTETRICS.

Stella Stephens ..... Salt Lake City
Louise Taylor ..... Salt Lake City
Mattie G. Smith ..... Salt Lake City
Kittie Craig ..... Idaho Falls, Idaho
Vivian Proband ..... Salt Lake City
Hazel Lewis ..... Richmond, Utah
Julia Purser ..... Lorna, Colorado
Elizabeth Gibb ..... Alberta, Canada

PRACTICAL NURSING.

Edna Anderson .....Oak City, Utah
Leona Bowen .....Salt Lake City
Kittie Craig.....Idaho Falls, Idaho
Olive Gedge.....Salt Lake City
Rachel Gurney.....Lehi, Utah
Jennie Larsen .....Manti, Utah
Priscilla Layton.....Thatcher, Arizona
Hazel Lewis .....Richmond, Utah
Florence Lyman .....Salt Lake City
Mary Parker .....Salt Lake City
Hettie Sainsbury.....Bountiful, Utah
Mattie G. Smith.....Salt Lake City
Stella Stephens .....Salt Lake City
Louise Taylor .....Salt Lake City
Eva Wayman .....Murray, Utah

OBSTETRICS AND NURSING.

Stella Stephens .....Salt Lake City
Louise Taylor .....Salt Lake City
Mattie G. Smith.....Salt Lake City
Kittie Craig .....Idaho Falls, Idaho
Hazel Lewis .....Richmond, Utah

*Tahitian Mission....*

To raise money for Relief Society purposes, the women in the Tahitian Mission have conceived the idea of donating cocoanuts to the Society, each member volunteering to give an allotted number of cocoanuts each week. In the Takaroa Branch $50.00 has recently been raised by this unique method and has been donated to the Taenga and Hekuern branches to assist in paying for their new chapels under construction.

*Star Valley Stake.*

The Stake Relief Society recently gave a "get-acquainted" party in the ward hall at Afton, Wyoming, when more than four hundred people were in attendance. The exercises consisted of a program which began with an address of welcome by the president, Mrs. Martha H. Roberts, a dinner, a dancing party at night. Around the hall were placed placards telling of the various Relief Society activities.

The aged people of the ward were especially invited guests of the Relief Society. A committee consisting of two gentlemen was appointed to escort them to and from the party. A cozy corner was arranged for their convenience with rugs and easy chairs.

# Current Topics.

*By James H. Anderson*

GERMANY, while talking peace, is preparing to carry the war over into 1919.

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WOOL PRICES have been fixed by the Government at the market rates prevailing July 1, 1917.

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THE PULLMAN car service in the United States has been taken over by the Government.

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THE THIRD Liberty Loan in the United States was taken by upwards of 17,000,000 subscribers.

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THE SCANDINAVIAN countries are suffering greatly from lack of food, with a prospect of worse conditions ahead.

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TURKEY, while losing in Asia, is being given additional territory in European Russia—the Crimea—by German diplomacy.

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JEWS are now being persecuted wrose than ever in those Russian districts where Germany is obtaining control.

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NEARLY A MILLION American troops are now in France, and the million mark is expected to be passed by July 1st.

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TAX VALUATIONS in Utah have gone up in 1918, by the action of tax officials, but the actual value of property has gone down.

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MESOPOTAMIA was the scene of further advances of British troops during May, but the Turks have driven the Russians back.

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CHEMICAL WORKS at Oakdale, Pa., were blown up in May, with a loss of 200 lives. Highly explosive acid was the cause.

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IN SWITZERLAND, war conditions are so severe that there are few, if any, families who can obtain sufficient food for present needs.

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COAL PRICES in the United States are being kept level, so the people can provide for next winter, which may be more severe than the last.

WHEAT AND FLOUR to the amount of 100,000 bushels, held by the Relief Societies in Utah, have been turned over to the Government.

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NEW DRAFT legislation requires all young men in the United States coming to twenty-one years of age on June 1 of each year to register for military service.

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"WORK OR FIGHT" is the policy adopted by military officials in Washington for all young men coming within the draft age; the idler in common life is to be eliminated.

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AMERICAN SHIPBUILDING has been greatly accelerated during the past three months, and new ships are being turned into active service with marvelous rapidity.

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BELGIAN TROOPS to the number of about 400, who have been fighting in Russia, were welcomed to Salt Lake City on May 22, en route to the western battle front in Belgium.

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THE RED CROSS request in May, for another $100,000,000, was readily responded to, the Rocky Mountain States being among those who over-subscribed their quota.

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OSTEND, a German submarine base in Belgium, was closed by a heroic British expedition in May, through the sinking at the mouth of the harbor of a vessel loaded with concrete.

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THE EQUAL SUFFRAGE amendment to the national Constitution, which was to have been passed on by the United States Senate in May, has been laid over for the present.

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EQUAL SUFFRAGE propositions have been defeated in Prussia on the ground that they would destroy the present Prussian form of government—another argument in favor of woman suffrage.

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FOOD conservation and production is more a necessity for the United States than at any time in its past history. The women are relied upon to achieve the best results in meeting this need.

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IN PALESTINE, during May, the British established themselves more firmly on the line north of Jerusalem, and have done much to improve sanitary and traveling conditions in and around the holy city.

THE TRIAL of I. W. W. members in Chicago in May shows conclusively the traitorous nature of that and kindred organizations, with which the Government, as it now recognizes, must deal severely.

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AERIAL FIGHTING has been a vast and important feature of the war during May. More than 1000 German airplanes were shot down in April and May, while the Entente Allies lost less than half that number.

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THE ENGLISH CRUISER Moldavia was torpedoed and sunk in the English channel on May 24, fifty-three American lives being lost. Two of the killed were Utah boys, Willard A. Brown of Hoytsville, and Thaddeus Hodges of Mount Carmel.

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THE SINN FEIN revolt in Ireland, planned for early in June, was checked in May, by the arrest of its leaders. The revolt was largely promoted by Irishmen in America; the leader of the society was born in New York, the son of a Spanish father and Irish mother.

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GERMAN AERIAL RAIDS on hospitals behind the British lines in France caused the death of more than 100 nurses on May 22. The Entente Allies do not bombard hospitals, but during May inflicted material damage on military establishments and munitions factories in Germany.

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EUGENICS is to have intensive application in Germany according to present government plans there. The idea is to require all able-bodied men to marry before they are twenty years of age; then, in a score of years or so, when their wives cease bearing children, these wives are to be taken care of by the state and the men are to marry young women, while wives who have no children are to become wards of the state and their husbands to marry others. By this means it is expected to increase the German population from five to seven times within half a century, while other nationalities fall behind under present social conditions.

# EDITORIAL

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*Motto—Charity Never Faileth*

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## IN THE WORLD—NOT OF THE WORLD

**Not of the World.**

When the Lord Jesus Christ, just prior to His departure for Gethsemane, offered up prayer for his twelve apostles he used these significant words: "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. * * * And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. * * * I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." (John 18:9,11,20.) The Master clearly recognized the fact that those who bear His name are not as the world. They do not speak nor act as the world do, and in this difference lies largely the antagonism of the world to the former and Latter-day Saints. This is a fundamental principle of the gospel, and our sisters who lead out in the various communities as officers of this Society should understand the operation of this principle.

**What Shall We Do?**

Questions have been raised as to our Relief Society sisters joining with Red Cross activities in the various units where tea and coffee may be served and where raffling is indulged in. The universal answer to such questions is the statement that such things are forbidden by the Lord through His servants and, therefore, this Society cannot enter into them in any degree. We quote from President Joseph F. Smith's editorial in the *Improvement Era*, Vol. 6, as follows:

"Raffling is a game of chance, and hence leads to gambling; for that reason, if for no other, it should not be encouraged among the young men of the Church. President Young declared raffling to be a modified name of gambling; said that as Latter-day Saints we cannot afford to sacrifice moral principles to financial gain, and advised the sisters through the *Woman's Exponent* not to raffle. President Lorenzo Snow endorsed and approved of these sentiments; President Joseph F. Smith has also expressed his unqualified disapproval of raffling; the General Sunday School Board have declared against it; and finally the state law makes it unlawful to raffle with dice; and if it is unlawful with dice, in principle, is it not just as illegal with any other device? With all these objections, should it not be clear to anyone that raffling horses, quilts, bicycles and other property is not sanctioned by the moral law nor approved by the general Church authorities."

**The Wise Course.**

The principles of the gospel are always founded upon law, but our individual application of the law is quite another thing; some of our people think it is all right to be a little lax in keeping holy the Sabbath day or in the observance of the Word of Wisdom, or in this question of raffling, for one reason or another; and if they can satisify their own consciences in such matters, that is entirely between them and their God. We have no right whatever to interfere with an individual's belief, or his application of principle. All that the general authorities of this Society may do is to state facts, explain or expound the laws of the gospel as applied to the conduct of our Relief Society affairs, and the results are entirely with those who receive these instructions. It is true that we are now very much mixed up in our relation with the outside world, in all this war work, and individuals may find it necessary from time to time to permit themselves to act upon more license than they would do if they were associated strictly with our own people. Personally, I cannot agree with such license. It would seem the most wonderful opportunity in the world to proclaim our principles though word and action and thus convince, if not convert, our non-believing associates to the

value and divine importance of the principles revealed through the Prophet Joseph Smith to the modern world. We would not want our boys to give comfort or countenance to the enemy over in the trenches, nor would we have them allow false motives of sympathy and personal humanity to prevent them from firing their guns straight at the enemy, leaving the results with the God of battle. Principle is one thing, yet our individual loyalty and integrity is always measured by our characters and our environments. So far as this Society is concerned, we shall abide by the rules and laws of the Church. In no other way can we succeed as individuals, or as a Society.

We are pleased to add the following letter from Washington, D. C., on this subject:

"RED CROSS OFFICIALS DISAPPROVE OF RAFFLES.

"April 30, 1918.

*"Mr. John W. Morey, Manager Mountain Division.*

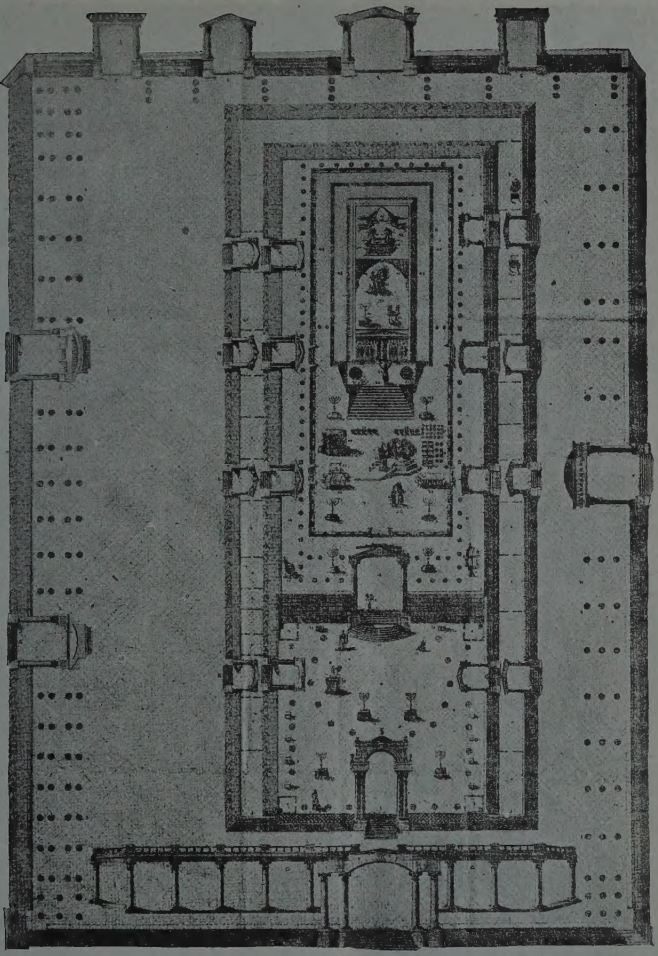
"National headquarters have been asked to define definitely the attitude of the Red Cross toward raising funds by means of lotteries, raffles, and any other form of appeal which involves in any way the question of gambling.

"We wish to state that national headquarters definitely opposes any games, lotteries, raffles, or any other form of appeal which possesses gambling features. This form of gambling is contrary to the laws of many of the states.

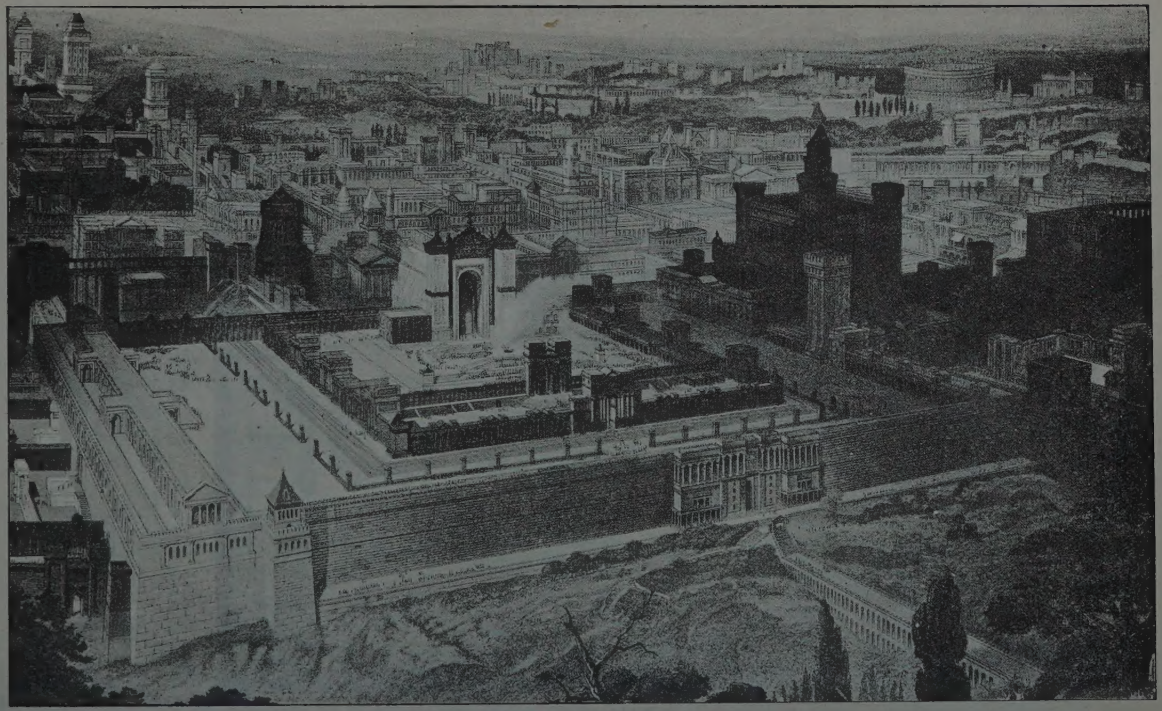
"We believe that the appeal of the Red Cross is so great, and that the people of the country are so anxious to have it fulfil its obligations as interpreter of the nation's sentiments that it is unnecessary for any community to have to resort to such methods to raise funds.

"We have asked for a ruling on this subject by several of the division managers and give it to you for your information and for use wherever it may be necessary.

"G. E. SCOTT,
"Assistant General Manager."



This Faulkner Chart represents the supposed Temple Enclosure: A, Outer wall; G, Solomon's porch; H, Court of the Gentiles; g, Court where fire was constantly preserved; j, Court where lambs were kept for daily sacrifices; l, The Beautiful Gate; 2, Court of the women; 6, Court where the lepers were examined; 8, Four chests for receiving gifts; 11, Ten golden candlesticks; 12, Two chests where were paid the yearly tax; 19, Court of the priests; 20, Priests with silver trumpet and incense; 21, Brazen altar of burnt offerings; 22, The brazen laver; 23, Tables on which were golden vessels; 24, Ten tables; 34, Holy place of the temple; 37, Golden altar of incense; 39, Holy of holies; 40, Golden ark of the covenant; 42, The vail; 43, Additional buildings for the use of the priests; 44, A passageway around temple for the priests.



The Temple in Jerusalem in Herod's day. Tower of Antonio on right. Solomon's palace on upper left. Bridge from East Gate to Mount of Olives and Gethsemane.